

EXPLANATION OF THE

Supplications for
**THE SICK
& AFFLICTED**

Shaykh Abdur Razzaq Ibn Abdul Muhsin al-Abbaad

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Cover Design: Usul Design

E-mail: info@usuldesign.com

Translator: Aboo Moosaa Raha Ibn Donald Batts

Edited by HikmahPubs

Typesetting & Formatting: Aboo Sulaymaan Muhammad
Abdul-Azim bin Joshua Baker

E-mail: maktabatulirshad@gmail.com

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E-mail: hikmahpubs@gmail.com

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is for Allaah, the Lord of all the creation; and the good end is for the pious. May the peace and blessings be upon the Imam of the Messengers, our Prophet Muhammad ﷺ, his family members and all of his companions altogether. As to proceed:

These are a number of topics pertaining to the sick and afflicted, the invocations with which they supplicate, the legislated *Ruqyah*, and what is to be said when visiting [the sick].

I have selected this from my book: The Fiqh of Supplication and Remembrance. (This was done) since some virtuous (brothers) desired for this to be compiled in a small booklet, with the goal of spreading its benefit [amongst a wider audience] and extending the scope of its benefit.

I have called it: **Explanation of the Supplications for the Sick and Afflicted.**

I ask Allaah to accept it with a goodly acceptance and to decree its acceptance; and that He make it be of tremendous benefit and to reward all of those who participated in its printing and publication with the greatest and most abundant of rewards. Indeed He is the All-Hearing of supplications. May the peace and blessings be upon our

Prophet Muhammad ﷺ, his family and all of his companions altogether.

THAT WHICH IS SAID WHEN PERFORMING RUQYAH UPON THE SICK

There have come within the pure *Sunnah* various types of remembrance and supplications that have been legislated when performing *Ruqyah* upon the sick. Allaah has made them a means to attain the cure and good health. I shall cite a blessed selection of these statements of remembrance and supplications.

Indeed, the greatest of that with which *Ruqyah* is performed upon the sick is the Opening Chapter of the Book, Umm Al-Qur'aan (the Mother of the Qur'aan). Indeed it is sufficient and adequate to heal and cure.

There comes within the two Saheehs, on the authority of Aboo Sa'eed Al-Khudree, may Allaah be pleased with him:

“Some of the companions of Allaah's Messenger ﷺ had proceeded on a journey and they descended at a village from the villages of the Arabs and they sought from the [inhabitants of this village] to host them, and they refused to host them.

The chief of that village was stung and they tried to tend to him with everything and nothing would benefit him.

So some of them said:

‘You should go to this group who have descended here, as perhaps some of them may have something.’

So they went to them and said:

“O group, indeed our chief has been stung, and we have tried to tend to him with everything but nothing has benefited him. Do any of you have something (to help him)?”

So one of them said:

“Yes, by Allaah, I am one who performs Ruqyah. However, by Allaah, we sought to be hosted by you and you did not host us; so I will not perform Ruqyah for you unless you set for us a wage.”

So they agreed upon a flock of sheep. So he went to them, and he began spitting and reciting [upon the bite]:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“All the praises and thanks be to Allaah, the Lord of the 'Alamîn (mankind, Jinn and all the creation).”¹

Then the patient was healed and started walking as if he had not been sick. So the tribesmen paid them their wages that they had agreed upon. Upon which, some of them (the Prophet's companions) said:

‘Distribute (the sheep).’

¹ Al-Fatihah [1:2]

But the one who performed the Ruqyah said:

“Do not do that till we go to Allah’s Messenger ﷺ and mention to him what has happened, and see what he will order us.”

So they came to Allah's Messenger ﷺ and mentioned the story to him and he said:

“How did you know that Soorah al-Faatihah is a Ruqyah? You have done the right thing. Divide (what you have got) and assign for me a share with you.”²

This Hadeeth proves the great status of this Soorah and that it has a great effect in healing the sick and the removal of his ailment by the permission of Allaah.

Ibn Al-Qayyim, may Allaah have mercy upon him, said commenting upon this Hadeeth:

“This remedy had an effect upon this disease and it removed it to the point that it was as if it never existed. It is the easiest and most convenient [form of] treatment. If the slave were to properly treat the ailment with Al-Faatihah, he would see an amazing effect in terms of [recovery] and healing.

I had stayed in Makkah for a period of time and some illness had afflicted me. I was not able to find a doctor or any medicine. So I would treat myself with Al-Faatihah, and I saw that it has an amazing effect. I would mention

² Saheeh Al-Bukhaaree (no. 5749) and Saheeh Muslim (no. 2201).

Ibn Al-Qayyim, may Allaah have mercy upon him, said within the introduction of his explanation of the *Al-Mu'awwidhatayn*:

“The intent is to speak regarding these two Soorahs and to clarify the greatness of their benefit and the extreme need for them; rather, the necessity of them, and the fact that no one at all can do without them. Similarly, [to clarify] the fact that they have a great effect, specifically on the repelling of magic, the evil eye and the other manifestations of evils. And [to clarify] the fact that the servant’s need for seeking refuge with these two Soorahs is greater than his need for air, food, drink, and clothing.”¹⁰

Then he expounded upon them in great detail, which is a work that contains great benefits and it is extremely valuable.

From that which is said when performing Ruqyah upon the sick is the Hadeeth that is authentically established in Saheeh Muslim on the authority of ‘Uthmaan ibn Aboo Al-‘Aas that he complained to Allaah’s Messenger ﷺ about a pain he had in his body since he embraced Islaam. So Allaah’s Messenger ﷺ said to him:

ضَعُ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ وَقُلْ بِاسْمِ اللَّهِ . ثَلَاثًا . وَقُلْ سَبْعَ
مَرَّاتٍ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

“Place your hand at the place where you feel the pain in your body and say, ‘Bismillah (in the name of Allah) three times, and say seven times, ‘A’oodhu billaahi wa qudratihi

¹⁰ See Badaa’i Al-Fawaa’id by Ibn Al-Qayyim (2/199).

min sharri maa ajidu wa uhaadhiru (I seek refuge with Allaah and with His Power from the evil that I find and that I fear).”¹¹

His statement: “From the evil that I find and that I fear.”

Means: From the evil of that which I find from affliction and pain, and from the evil of that which I fear, referring to that which I am afraid and apprehensive of.

This comprises seeking refuge from the pain from which he is suffering and seeking refuge from the pain that he fears will afflict him or he expects to afflict him in the future. So he [seeks refuge with Allaah] from his current illness becoming critical and intensifying.

This often happens to the person when he is afflicted with an illness, as he becomes worried and fears that the illness will become critical and that it will intensify.

So in this great supplication [the individual] is seeking refuge with Allaah from that.

It is established in Saheeh Muslim that Aboo Sa’eed Al-Khudree, may Allaah be pleased with him, said:

“Indeed Jibreel came to the Prophet and said: ‘O Muhammad, are you sick?’

He said: ‘Yes.’

He said:

¹¹ Saheeh Muslim (no. 2202).

This means that it does not leave behind any illness nor does it allow any disease to follow it. The benefit from this is that recovery and healing from a sickness may occur, but perhaps it may leave behind another sickness that stems from this illness and develops because of it.

Therefore, the person asks Allaah for Him to cure him totally from the illness with a complete healing which does not leave behind any trace of this ailment and which does not cause the sick person to develop any other condition.

This is from the completeness of the prophetic supplications, their perfection, and their comprehensiveness.

SEEKING REFUGE [WITH ALLAAH] FROM MAGIC, THE EVIL-EYE AND ENVY

Indeed from the fatal sicknesses and great evil are the illnesses that affect the individual as a result of magic, the evil-eye or envy.

Magic has a great effect upon the one who is afflicted with it. It may cause illness and may (even) kill.

The same applies to the evil-eye of the envious person when his soul is intoxicated with wickedness and evil has gathered within his heart. Verily, the evil-eye harms the individual who is afflicted by it. It may cause him to be sick or it may even kill him.

So magic is a reality and has an effect; and envy is a reality and has an effect.

From the blessings of Allaah upon His believing servant is that He has provided him with a blessed means and beneficial things by which the evil of these (types of individuals) is repelled from him and their harm and the calamity that descends upon him due to them is removed from him.

‘Allaamah Ibn Al-Qayyim, may Allaah have mercy upon him, has succinctly mentioned this in ten great measures, which if the servant establishes and implements these matters, then the evil of the envier, the one who has the evil-eye and the magician will not harm him:

We ask Allaah, the Generous to safeguard us and the Muslims from all evils; indeed He is the All-Hearer and the All-Responsive.

WHAT IS SAID TO THE SICK

Islam has come with an encouragement to observe and fulfill the rights of the sick and care for them by way of visitation, supplication for their recovery and good health, and a clarification of the various types of supplications that are appropriate to be said when visiting the sick.

All of this care, attention and supplication emanates from the believers being as though they are one person. So that which causes one of them to rejoice likewise causes all of them to rejoice; and that which causes one of them to feel pain likewise causes all of them to feel pain.

In the two Saheehs there has come on the authority of An-Nu'maan ibn Basheer, may Allaah be pleased with him, that he said that Allaah's Messenger ﷺ said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَ تَرَاحُمِهِمْ وَ تَعَاطُفِهِمْ
مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ
الْجَسَدِ بِالسَّهَرِ وَ الْحُمَّى .

“The example of the believers in their mutual love, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with sleeplessness and fever.”²⁹

In the narration of Muslim:

²⁹ Saheeh Al-Bukhaaree (no. 6011) and Saheeh Muslim (no. 2576).

A number of Ahadeeth have already preceded, highlighting this meaning.

The first of them is the Hadeeth of Ibn 'Abbaas, may Allaah be pleased with him.⁴⁹

All of it is *Tawheed*, the glorification of Allaah the Mighty and Majestic, and the repetition of the statement of *At-Tawheed* *Laa Ilaha Illa-Allaah* (None has the right to be worshipped except Allaah). All of this is mentioned along with that which indicates the Greatness of Allaah, His Majesty, Perfection, and Lordship over the heavens, the earth, and the Great Throne.

In these statements the three types of *Tawheed* are all cited together:

- *Tawheed Ar-Ruboobiyah* (To single out Allaah with Lordship)
- *Tawheed Al-Uloohiyah* (To single out Allaah with all worship)
- *Tawheed Al-Asmaa' was-Sifaat* (To single out Allaah with His names and attributes).

If the Muslim says this, reflecting upon its meanings and pondering upon its implications, then his heart will be at ease, his soul will be content, his grief and anxiety will be removed, and he will be guided to the straight path.

⁴⁹ "None has the right to be worshipped except Allaah, the Magnificent, the Forbearing. None has the right to be worshipped except Allaah the Lord of the Great Throne. None has the right to be worshipped except Allaah, the Lord of the heavens and the Lord of the Noble Throne."

The second is the Hadeeth of Asmaa' bint 'Umays⁵⁰, may Allaah be pleased with her, wherein the Prophet ﷺ directed her to resort to *At-Tawheed* in times of distress or when distressed, and there is nothing that repels calamities from the servant nor removes distress from him like it.

He ﷺ acquired her absolute attention, filled her with a desire to have knowledge of this matter and prepared her to receive it by posing to her a question, inciting her interest:

"Shall I not teach you some words to say when distressed?"

There is not an element of doubt that her soul desired to know these words.

So he directed her to say: **"Allaah, Allaah; (He is) my Lord. I do not associate anything with Him."**

It is a statement of sincerity and *Tawheed*.

His statement: *"Allaah, Allaah..."*

Both are in the nominative case because the first is the subject and the second [is mentioned] to emphasize it, indicating the greatness of this affair and the importance of the matter.

The predicate is his statement: *"(He is) my Lord..."*

This means: the One Who I worship and single out with all types of worship from fear, hope, humility, subservience,

⁵⁰ "Shall I not teach you some words to say when distressed? 'Allaah, Allaah; (he is) my Lord. I do not associate anything with Him.'"

A SUPPLICATION FOR ANXIETY, GRIEF, AND SADNESS

Indeed the servant in this life may be afflicted with various types of pain, and it is possible that numerous events may cause restlessness to his heart, bring pain to his soul and result in him suffering from irritation and worry.

If the pain that afflicts the heart is connected with affairs from the past then it is sadness.

If it is connected with affairs of the future, then it is anxiety.

If it is connected to something that the individual is currently experiencing and going through, then it is grief.

These three affairs: sadness, anxiety, and grief, are removed from the heart and they vanish from it by truly returning to Allaah, complete humility before Him, subservience to Him, Glorified be He, submissiveness to Him, and surrender to His command. [They vanish with] belief in His Decree and Preordainment; knowledge of Him, Glorified be He, and knowledge of His Names and Attributes.

This is achieved through belief in His Books, and being diligent to recite it, contemplate over it, and act upon that which is within it.

This is the only way, and there is no other way, for these things to disappear, for the breast to be content, and happiness to be attained.

There has come in the Musnad of Ahmad, the Saheeh of Ibn Hibbaan and other [books of hadeeth] on the authority of 'Abdullaah ibn Mas'ood, may Allaah be pleased with him, that the Prophet ﷺ said:

مَا قَالَ عَبْدٌ قَطُّ إِذَا أَصَابَهُ هَمٌّ أَوْ حَزَنٌ : اللَّهُمَّ إِنِّي
عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِي بِيَدِكَ ،
مَاضٍ فِي حُكْمِكَ ، عَدْلٌ فِي قَضَاؤِكَ ، أَسْأَلُكَ بِكُلِّ
اسْمٍ هُوَ لَكَ ، سَمَّيْتَ بِهِ نَفْسَكَ ، أَوْ أَنْزَلْتَهُ فِي
كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ اسْتَأْثَرْتَ بِهِ فِي
عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَ
نُورَ صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي وَ غَمِّي إِلَّا
أَذْهَبَ اللَّهُ هَمَّهُ وَ حُزْنَهُ وَ أَبْدَلَهُ مَكَانَهُ فَرَجًا " ، قَالَ :
فَقِيلَ : يَا رَسُولَ اللَّهِ ، أَلَا نَتَعَلَّمُهَا ؟ قَالَ : " بَلَى ،
يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا

There is no servant who experiences grief or sadness and
he says:

*Allaahumma inni 'abduka ibn 'abdika ibn amatika
naasiyati bi yadika, maada fiyya hukmuka, 'adlun fiyya
qadaa'uka. As'aluka bi kulli ismin huwa laka sammayta
bihi nafsaka aw anzaltahu fi kitaabika aw 'allamtahu
ahadan min khalqika aw ista'tharta bihi fi 'ilm il-ghayb*

OUR CALL TO THE UMMAH

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."⁶⁶

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imaam Shaatibee (d.790H) - رضي الله عنه - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."⁶⁷

⁶⁶ Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

⁶⁷ Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allaah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - رضي الله عنه - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed."⁶⁸

⁶⁸ Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.